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Carrying the Message to Japan

by

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and

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• A QUARTERLY •

FOREWORD

It is always interesting to hear men who have been doing things, tell how they are done. And there is an art of doing things in foreign missions as in all other enterprises.

Mr. Allchin during his thirty-seven years of missionary experience in Japan has worked in cities; he has laid foundations that others have builded on; started Sunday Schools that have grown into churches; built little meeting places in newly entered sections that have developed into self-supporting churches; he has seen work grow with the expansion of the modern city.

Dr. Rowland has also worked in cities; but his distinctive contribution to the Japan mission has been his pioneering in the Hokkaido, that northern island which is like the frontier of the "Great West" in the United States; where rural methods must yet be followed in the remote and sparsely settled but rapidly growing region where Japan's most virile and ambitious life is pulsing. The two sketches supplement one another. Together they give a present day picture of the Christian movement in Japan.

W. E. S.

City Evangelism in Japan

BY REV. GEORGE ALLCHIN, OF OSAKA

Togo was a city dog. He looked out upon a forest, not of trees, but of smoke stacks in the city of Osaka, Japan's greatest industrial center. He kept guard in the *A Dog* yard of a small factory. No one entered the *Story* gate without being announced by Togo. But one day a Westerner, the first ever seen in that locality, entered unannounced. Approaching the door of the Japanese dwelling inside the factory enclosure he called out his greetings and still Togo remained silent and seemingly unconcerned.

This was so unusual that the master and mistress observed it, the children showed surprise and the factory hands talked about it. On every subsequent visit of the missionary, the dog acted in the same strange manner. The proprietor's wife came to Osaka from a distant village in the north and belonged to a very bigoted Buddhist family. For months she refused to see the missionary, retiring at each visit to a back room, even after he had become well acquainted with the husband, the children, the workmen and Togo. The husband had been a hard drinker, ruining his business and terrorizing his wife and children. He met the missionary for the first time one Sunday evening outside a small preaching place near the city freight yards.



SUNDAY SCHOOL IN OSAKA

The teachers are mostly mission school girls. The children are seen leaving the Sunday School. The teachers are in the background

Ten years have passed and the small chapel has grown into a flourishing church in the same railroad region.

After Ten Years The husband is the financial and spiritual mainstay of the congregation, and the wife and children are enthusiastic members and supporters of the church. Togo still lives, is still as silent and unconcerned about the missionary as on that first visit. He does not know what we know, that his bearing towards the missionary had a part in the conversion of that family. He might have acted in a similar way had he been a country dog. But the result would have been different. In the country the bigotry and opposition of the wife's relatives, the ignorance and prejudice of the factory hands and their village companions would have hindered for some years and perhaps have prevented entirely the planting of God's Kingdom in that home.

And here is one great difference between city and country evangelism. No matter what method is adopted, good results are quicker to be obtained in the city than in the country.

The man or woman coming from the country to Tokyo or Osaka is released from the grip of the village priest and local customs, and is no longer frightened by the threats of his family circle. He can shape his own life for good or for evil, untrammelled by century-old customs and uninfluenced by the local ancestral shrine. And these people are flocking into the large cities by the hundreds of thousands every year. Japan is rapidly changing from an agricultural to an industrial and commercial people.

During the thirty-seven years in which we have been residents of Osaka, the city has grown from 450,000 to 1,650,000. The large industrial centers have increased thirteen times as rapidly as the nation at large.

Female workers in Japanese factories number over 500,000, of which 300,000 are under twenty years of age.

Social and Religious Problems Seventy per cent of these young women live in factory quarters where their health is seriously impaired. The moral conditions are appalling and most of the young men who come to the



GEISHA GIRLS IN PROCESSION ON THE PLATFORM

An Osaka street crowd looking on. The umbrellas of the crowd look fairly western in make

factory, to the machine shop, the bank, or to enter any of the professions, shake off whatever restraints the home or the village gods may have had upon them, and live a life of unrestrained liberty.

So in the great cities in the East as in the West, we face great Social and Religious problems. And we know that a Christ-like spirit and attitude towards our fellow men is the surest test of our Christian religion, and the cross of Christ is the only sign by which we can conquer the East. Spurred on by this conviction, the 2,000 Churches of Japan with their pastors and missionaries are bending all their energies to bring about such a spiritual victory. In the cities, as in the country, the preaching of the Gospel and personal evangelism are never subordinated to other methods.

In Tokyo, Osaka, Kobe, Kyoto, Okayama, Matsuyama, Kumamoto and in other places are the Institutional churches having the model plant with activities
Church for the working classes and their families living
Helps in the district; there are Christian Hostels for working girls; welfare work for children; social settlements with mothers' meetings and sewing schools; night schools, day nurseries and dispensaries; leper asylums and rescue homes for unfortunate women; labor bureaus, homes for discharged prisoners and a variety of undertakings to relieve the ills of society in congested districts. It is to be regretted that these enterprises are too few—but as the churches grow larger, they are entering upon some of these lines of work.

Twenty-five years ago, Osaka began to spread out towards the bay two miles away. Already the amount of

tonnage, mostly in small steamers, released from that region was very large. It now exceeds that of any other port in Japan.

The missionary opened a small preaching place in that shipping district similar to the one opened in the railroad region. Later a rice field was pur-

An Osaka chased and prepared for the erection
Church's Groceth of a church. The growth of that church and that region have been phenomenal. Last year that plot of land was sold for more than ten times its original price; and with the money, one of the largest churches in the city has been erected in the district. The building is so planned that the regular services of the church can be held upstairs and large public meetings in the hall downstairs. This hall is to be at the service of that shipping and mercantile community, for there is no public hall in that region.

From its birth the church has stood for evangelism of

the most simple and earnest type. Its members are from the middle class and none of them are rich. They, with their efficient pastor and his wife, intend to minister still more to the needs of that community by providing public forums, concerts, lantern lectures, clubs for laboring men, for mothers, for children and young people, to render aid to all unfortunates.



KUJO CHURCH, OSAKA

Sold for ten times what it
cost originally

Near the church is one of the most common and frequented "segregated districts" of the city. In Osaka alone there are 14,000 registered and clandestine prostitutes. One-fourth of the children born in Osaka are illegitimate. A Japanese gentleman of influence stated recently that the *geisha* are increasing in numbers and that they are influencing society more than all the educated women put together. I was told that this class is in such demand at present as entertainers that "reservations" have to be made one week in advance. I can well believe this by the streams of automobiles filled with *geisha* and their patrons that I have seen dashing madly through the streets of Osaka every night.

The churches co-operating with the Y. M. C. A., the Y. W. C. A., the W. C. T. U., the Salvation Army and Temperance Organizations offer the only possible remedies for suppressing giant evils. Serious minded people who are in closest touch with moral problems in Japan are greatly distressed at the present day laxity that is found in the student body. Thirty-five years ago through the generosity of friends in Western lands the first Y. M. C. A. hall in the East was built in Osaka. Now buildings and flourishing Associations are to be found in all the larger cities of Japan. Thousands of young men attend their night schools and this is considered by some to be one of the most fruitful forms of Christian educational work. Every effort is being put forth to counteract the attractions of beer halls which like America's saloons are to be seen at every corner of the street and at every public



WORKING MEN OPENING A FESTIVAL

They have taken out one of the Temple's festal cars and are dragging it in procession through the streets. The holiday will end in drinking, gambling and all immorality

resort. Japan is fast becoming an intemperate nation. Her breweries are enlarging and she is exporting beer in increasing quantities to all parts of the East.

Japan is not without her labor problems. Osaka alone has 300,000 laboring men. Recently the city has been the center of many strikes. It is fortunate that the Gompers of Japan, Mr. Suzuki, is a Christian and is at the head of a Society of 30,000 working men that may soon grow into a National Labor Union. He is a well educated, level-headed man and was Technical Advisor to the Japanese official delegates at the Labor Congress in Paris.



Mr. Allchin just back from Red Cross work in Siberia, and Mr. Takaji of Osaka, who gives ungrudgingly of time and money for the uplift of his people in Osaka.

One of the assurances that Japan will some day measure up to the demand of the new era of idealism is the fact that Christian laymen, business and professional men are taking their places at the head of important undertakings. The Japanese chief engineer co-operating with the American engineer in charge of operating the Siberian Railways, is an earnest, outspoken Christian gentleman. Some of my closest associates in every line of evangelism in Osaka have not only been the pastors, but also these business laymen, and some of them in big busi-

nesses. They engage heartily and unselfishly in every kind of Social reform movement including temperance, social purity, marriage customs, physical and sanitary betterment. These efforts supplement the direct work of preaching the gospel, and have vital power to interpret the spirit of Christianity which was understood and appreciated by the Japanese people.

Because of the connection of these business men with these movements, the city newspapers are eager to give the fullest publicity to activities of this kind; *Publicity* and as these papers go out to all parts of the *a Help* land, the country people are impressed and the country churches encouraged to attempt social reforms in their own community. Through local officials, the Government interests itself in some of the reforms. Not however, until Christian men and Christian organizations add the salt of the Kingdom of God to the undertakings do these official efforts become more than mechanical and perfunctory.

Preaching the gospel of Jesus must always be the prime duty of every missionary and native pastor. But the forces of evil tending towards moral *The Imperative* and spiritual decadence are so strong in *Duty* the larger cities that additional methods must be used to convince the man of the street that the Christian Church in Japan is the champion of the working man and woman, and that it is more than ready to reach out its hand in sympathetic co-operation in every effort to make better the social and moral condition of all classes of people.



REV. AND MRS. MORISHIGE WATANABE AND CHILDREN
Graduates of mission schools and colleges, now serving the Japanese
church in Pyeng Yang, Korea

Country Evangelism

BY REV. GEORGE M. ROWLAND, D. D., OF SAPPORO

In speaking of country evangelism one wishes at the outset to define "country" rather broadly to include the smaller towns and cities of a region which "Country" will as a whole be regarded as country in distinction from the great metropolitan centers of population where a missionary or a group of missionaries will find their time and strength fully occupied within the limits of the city of residence. "Country" will then include the whole Hokkaido (Yezo) with its towns—Iwamizawa, Obihiro, Kushiro—as well as its five municipalities. It will mean an area like that of the state of New York with a population of two millions, in distinction from a similar population crowded into the space of a few square miles as in the case of the "city" of Osaka or of Tokyo.

It will include farming, fishing, mining populations relatively larger than the great city where the industrial, commercial, business classes predominate.

The evangelism of this country district, however, will be the same as that of the large city. It will be the teaching, the exemplifying and in every other way the inculcation of the Christian truth and life in the hearts of individuals and in the various institutions of society, the home, the school, the government—till the norm and motive of life in every individual and in all his relations shall be Christian.

Now as in the time of the Master, the first great requisite in this process of evangelization is Christian personality.

The spirit of Christ manifested in the life of the evangelist is the most powerful influence to draw men and women to Christ.

The Pull of Personality "Ye are my witnesses." The very life, sometimes the mere countenance of the missionary is a witness. It is a magnet that draws people to Christ more



A GROUP OF AINUS

powerfully than words can do. A Japanese traveler, ill-at-ease and soul-hungry, once found himself for a few hours on the same small steamer with a lady missionary; and though no word passed between the two, the quiet confidence which shone in her countenance testified to him of the power of her religion and drew him to it. Her personality led him to Christ.

So true is it that the Christ-like evangelist wins people to Christ by sheer force of his own Christ-like self, that the converse is also true. The unworthy, un-Christ-

Per like evangelist, however good his method and
Contra however great his efforts, will only tear down.

He cannot build up. The first great concern therefore of the minister, the evangelist, both native and foreign, is to make and keep himself like his Master; and to make and keep the atmosphere of his home, his church, his school; of the hospital, the orphanage, all, warmly and actively Christian. Without the glow and force of Christ in character all is vain in evangelism. There comes to

mind the senior deacon and one of the leading spirits in a prominent church, himself earnest and eminently successful in his productive life work and at the same time instant in every good word and work in and through the church. This good brother sought out the missionary and asked to be led. Again, a successful Japanese pastor when asked the secret of his success, testified that every person whom he had truly loved had become a Christian. Without this Christian life and love in the heart and character, all mere method will be cold, useless, a lie (or "a deceit which deceives nobody but the evangelist himself.")

Obviously this witness of personality *must be borne* as well in the country as in the city. Here arises one difficulty in country evangelization. In the city the people are right at one's door in large numbers. To step outside the gate is to come in contact with scores and hundreds of the very people one wishes to evangelize. But in the country long distances must be covered to reach small communities. The writer on one occasion visited Immanuel on the west and Urakawa on the east during the same tour. Having finished his work at Immanuel late of a Sunday night he started for Urakawa early Monday morning. But so great was the distance and so slow the means of communication that only after six full days of travel on foot, by stage, steamer, train, and sledge did he reach his second point about four o'clock Saturday afternoon.

On another occasion a whole day was spent in a canoe with no companions save my two boatmen, an aboriginal Ainu man and his wife. All this means what sometimes seems an extravagant, almost unjustifiable, use of time in merely getting to one's work—to the people. In this particular, the city evangelist seems to have an incomparable advantage; and his country fellow an almost

hopeless handicap. But on the other hand the long-distance travel often furnishes the rarest kind of opportunity to witness and to attract—the boatman, the horse-boy, a fellow traveler, some stranger, a new immigrant—to whom the evangelist may become a veritable Good Samaritan.

The above paragraphs have as their background two decades of residence and familiar experience among the immigrated populations of Hokkaido whose whole development has been made well within the lifetime of the writer. And now to be still more specific let us together go over some of the steps that have actually been taken and some of the methods that have actually been employed.

A rather unique enterprise is that at the remote village of Pompira. Two or three Christian families who had lived some years near Sapporo, united with three or *Pompira* four more families who came direct from Japan proper and pushed on into this remote and undeveloped region. They went by small river boat down the Teshio River, stuck their stakes in the virgin forest, felled the woods, built cabins, began to till the soil and to make their new homes. Among the company was one young man who, when a boy, had spent three winters with us in Sapporo, first as chore-boy about the house, next as secretary and errand boy and lastly as Bible student. No sooner did the little colony settle in Pompira than this young Kanno, now become husband and father showed himself the leading spirit of a little congregation which worshipped together in his cabin, Sabbath mornings; and afternoons gathered the children and taught them in Sunday School. After a year or two a church was organized, and next a meeting-house built mostly by the hands of the people themselves; and all this without ever having had a settled minister. Indeed they have never had a minister except a theological student for summer vacations.

A great thing to be decided was the location of the first missionary family (Rev. W. W. Curtis) and his personal Japanese associate, Mr. Tanaka. They wisely chose Sapporo, the government and educational center of the island. And here besides making it the missionary home and headquarters, they set about the establishment of a local church. Three families who had immigrated from Japan proper as Christians were discovered, got together, and led to form the nucleus of the church and to assume responsibility for its firm establishment, for its financial support, its own growth in numbers and in the Christian graces, and for its becoming the center so to speak of the whole evangelizing effort of both the American mission and the Japanese Congregational body.



SAPPORO CONGREGATIONAL
CHURCH

Site purchased and edifice
built by the congregation
themselves and dedi-
cated free of debt

This first step recognized the principle that the evangelization of a people can best be accomplished by strong Christian leaders from their own numbers. This church has grown in twenty-four years from a membership of a score to some 500. It has grown likewise in real spiritual life and power. It supports financially its own ordinances, furnishes its own edifice and other equipment, and at the same time is beginning now to reach out with constantly increasing effectiveness in the evangelization of its own vicinage and natural constituency in the city, and even into the more rural regions beyond.

A well-planned effort was the establishment of a church in the town of Obihiro (Population 5,000), the geographical, educational and government center of the Province of Tokachi, 70 miles by 70 in extent, with a population of 75,000. A good, experienced, mature minister was settled; through his effort largely, a fine church building and parsonage were erected; a company of some sixty believers, half of them living outside the town itself, was organized into a church; and the pastor and his people gradually came to be one of the strongest moral and religious influences in the Province. Through a well-ordered Sunday School, regular preaching services, preaching in the surrounding hamlets, the publication and distribution of a little periodical and other means, the influence of this little church in a decade became pervasive in the Province. Generally speaking the church established in the rural center and developed by the people themselves with only temporary aid from the missionary, is one of the best sorts of country evangelism.

Life is too short to go to all the people. But on occasion the people come to us. Such an occasion is a central Exposition, historical or industrial as the case may be; and Japan revels in Expositions. At an Exposition the Christian forces often unite to carry on an active campaign of evangelism among the visitors for twenty to fifty days. A tent is pitched in a convenient location. Volunteer workers are always present to welcome, to serve tea, to check parcels for the day, to advise or entertain, to answer inquiries of every sort. Reading room and rest room is provided in the cool tent. Each afternoon bright hymn singing, crisp preaching and liberal tract distribution and advertising are the order of the day throughout the exposition — hard work but far-reaching.

On one visit to Pompira I felt the pull to go to the regions beyond. So I pressed on twenty-five miles through new territory to the coast and still on south some seventy-five miles to a small steamer sailing for Otaru. This journey of inspection led through villages, hamlets and three considerable towns. But nowhere with the one exception of Rumoi, within ten miles of the point of embarkation, nor yet along the west coast to the very northern extremity of the island was there any church or chapel or evangelist. No sign of Christian life or teaching for the space of more than 100 miles. The call was compelling. But the population was sparse. There seemed no hope of locating even one Japanese evangelist in any part of the coast. One thing was certain. The gospel could not be denied to those needy people. So it was decided to give them at least one or two visits a year. After several years, in Port Teshio, there were found about twenty people who wished seriously to study the Jesus-Way with a view to becoming believers. We were glad but perplexed. How should they be instructed and led?

Hardly had we reached home when a letter came from a gentleman in New Hampshire offering to support one new preaching place in some needy center, some place, the letter stated, that could not now be evangelized in the ordinary workings of the mission. Surely this was the hand of God. A group of earnest seekers, and within a few weeks funds to furnish them a Christian leader. Then followed the no less remarkable and providential gift, first of an earnest, consecrated, energetic evangelist, and second of a building well fitted for both residence and meeting-house. There have since been difficulties, persecutions, discouragements; but that wicked little town,

which is frequently likened to Sodom and Gomorrah, is receiving the light and life of Christ Himself.

CHRISTIAN LITERATURE

One of the most important things to be aimed at in country evangelism is a wide-spread diffusion of Christian intelligence; to get the whole population to know
C. L. intellectually the truth, what Jesus taught and
S. J. what manner of life He lived; what therefore His Church stands for; in what spirit the missionary has come. In a wide area sparsely populated it is obviously impossible to reach all the people or even a considerable portion of them by means of regular church methods. How then is Christian knowledge to be disseminated? Amongst a reading population like the Japanese the printed page is a most effective means. The printed page will go where the evangelist cannot.

The missions of different communions have united to organize the Christian Literature Society of Japan with its officers and publishing department in Tokyo. This Society with expert staff puts out every sort of good literature from the theological treatise to the briefest tract of a few small pages; from the single volume to the little monthly prepared especially for boys and girls of the seventh, eighth and high school grades.

This literature is produced largely for the country evangelist; and we use it in every conceivable way. To the intelligent inquirer we lend a book or give a tract fitted to his particular need. Out on
Use of Literature tour we put the page into the hand of a fellow traveler, the inn where we spend the night, the restaurant where we take our noon lunch. This is apt to be a periodical "Morning Light" or "Northern Brotherhood." Then it is up-to-date—and so is likely to please. The new thing is desired even in the country in Japan.

For a score of years we have kept a loaning library, particularly for the benefit of people far removed from

Christian privileges. The books are sent and returned by post. The expense to the reader is only the *return* postage. There are many books of Christian biography, others fitted to answer particular questions and to solve particular doubts; some to expound briefly The Sermon on The Mount, the Fatherhood of God, Salvation through Christ; autobiographical sketches giving the experiences of well known Japanese who have sought and found the Way. The selection of these books has taken twenty years, but it has paid.

An experiment now tried for only a couple of years is the broad-cast distribution through the post of brief tracts which cost only a dollar a thousand.

Distribution of The postal regulations provide for
Advertising Matter the delivery of advertising matter at two and a half cents per 100

packages. A package will then be left at every house for which there is other mail. The postman need not take steps specially for the delivery of advertising matter. To each tract is attached a printed note to the effect that the tract is a sample of our goods and if the reader wishes more, it can be had on application to the Sapporo office together with any desired help in learning the Jesus-Way.

The government Department of Communications has been most painstaking in advising us how to do this advertising effectively and with a minimum of loss. These tracts are not sent to places where there is a settled minister. People can see him in person if they wish. Neither are they sent to places which we can hardly hope to visit. It would be next to impossible to lead inquirers without the personal contact. They are sent by the thousand to places which we can visit and to such as are near enough to a Japanese evangelist to furnish the personal contact when a reader asks for instruction and leading. There have been many requests for instruction, and some requests for baptism. This distribution ought to be still further pushed. In response to the need growing out of this distribution by

post a little monthly of four to eight pages has been begun; and the columns of the "*Northern Brotherhood*" are used to answer the questions and needs of inquirers at a distance and to take to them instruction, inspiration, courage, and all help such as the individuals and the times suggest to the editors. Not infrequently the thoughts and experiences of the inquirers themselves are used as being suggestive to others like them. The last issue at hand had the heart confession of one young man written by himself to me relating how he "came to himself," "returned to his Father," found forgiveness and peace, and was prepared to die joyfully in the faith—printed after his decease.

RESULTS

By the use of all these methods of approach, five churches have been planted, a large number of smaller congregations gathered, a few ministers and other Christian workers discovered and fitted for a life of Christian service, a still larger number of isolated and scattered Christian brothers won; a goodly number of souls, largely school teachers, who know something of Christianity and now are intent on giving the best they have to their neighbors and pupils, have been befriended, instructed and encouraged to spread the Good Tidings as they have received it even before they have confessed and called themselves Christian; a considerably wide dissemination of Christian truth has been accomplished, resulting in the creation of a more or less Christian public sentiment and in the preparation for a more general turning to Christ in the fulness of time.

The evangelist in the country has for his hope nothing less than the winning to Christ of the common people, the many who now as in the Master's day hear Him gladly; the turning to Christian ideals and to Christ Himself of the virile and steadfast, the permeating of the people as a whole with the leaven of the Gospel.

STEREOPTICON LECTURES

Loaned by the American Board of Commissioners for
Foreign Missions

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